# Η ΕΞΟΥΣΙΑ ΤΗΣ ΠΛΗΡΟΦΟΡΙΑΣ

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## Theoretical Analysis of the Propaganda Committee's Work

The overall proposal of A.P for an Anarchist Organization aims to address Social Revoluti and the social life of today. To achieve this, it requires not only anarchist thought but also, throu our theoretical and practical tools, we want to create a living organism that will stand in pract competitively against our enemies (state/capital/patriarchy), to address and envision its total soc proposal in the present. Thus, every cell of this organization is called to study the enemy and cre its resistances. Therefore, we, as a committee, had to and must study the field in which we are cal to act and operate.

Understanding that most of the work of the propaganda committee has to do fundamenta with information managing, we could not discuss the role and functions of the committee with clarifying within ourselves what information is and it's role within the social formation. Thus, initially laid down a framework for study through the following questions: What is informati what is the relationship between information and power, what is anarchist counter-information a what are its values?

Firstly, we want to examine what information is. Information is anything that can be commu cated within society and is useful for its functions. The control of information has been, is, and v be one of the central pillars of power. Power is based on three pillars: the monopoly of violen which is the most obvious, the control of information, and "personal charisma." Here, what co cerns us and what we will examine is the control of information.

According to anthropological studies, since the first hierarchically structured societies beg even in those where interpersonal violence was rare, we see that hierarchical structures are based the control of information (wisdom). Thus, shamans, patriarchs, and, by extension, those who h access to the tribe's secrets held power and imposed themselves over the rest of society. Throu out human history, we can see that there cannot be oppressive structures solely through the thr of violence. There were also mechanisms that could propagate what the power deemed worthy mention to serve its purposes. Thus, even today, we can see that there cannot be a stabilized st mechanism without the servile mass media. These media, beyond their economic reasons for exi ence, are based on their main ideological role: to impose the ideology of power on society throu various means of manipulation. By observing the way the masses are being manipulated by media, we see how power perceives society as a lifeless and helpless mass, ready for exploitati ready to be manipulated and to act as imposed by its oppressors.

> "The conscious and clever manipulation of the organized habits and opinions of the masses is a huge part of the functioning of bourgeois democracy. Those who manage this invisible mech anism of society constitute an invisible government that is the real power in a country. We are governed, our minds are shaped, our tastes are formed, our ideas are suggested to us, mainly b people we have never had any contact with." - Ponkan, 'Advertising Anarchy', 2020

We are called to recognize this function of the system and to build our own structures of counter-information that cannot have the characteristics of systemic media. As social anarchists, we must aim to present the truth as thoroughly as possible and call on society to draw conclusions. To not operate over society in an oppressive manner but complementarily, we must be capable of presenting the truth first and then our political analysis of the fact. Our counter-information infrastructures must aim for inclusion and provide space for society to analyze them, with the tools that already exist, while at the same time, we must strive to cultivate the tools for analyzing information that society has, as well as ensure that our infrastructures have space for the input of information from various social groups.

Anarchist propaganda and counter-information infrastructures must have transparency in their processes and accounting and, above all, be accessible to the people. Accessible both in their functioning and in their content. The issue is not to present reality only through our own prism and method of analysis. Envisioning anarchist media, we want them to be fields of information, fields of political confrontation, educational and social. We must create infrastructures so that society finds escape routes from the dominant media and liberates the information itself, and this will only happen when we manage to break the monopoly of information held by the media. Our goal is to dismantle the sanctity of the journalist, to place it back in its popular base, and to reject the authority of those who hold information by decentralizing and disseminating it by any means.

Anarchist counter-information must operate competitively against the institutional/systemic media of misinformation. We must be able to recognize the patterns used by hostile media towards society and expose them, as well as find ways to avoid them. The presentation and cross-checking of sources, presenting data without misinformation, are important factors to keep in mind as we build our information infrastructures.

One of the goals of anarchist counter-information is to strengthen self-organization within society. Self-organization is one of its cornerstones, a natural mechanism of all living organisms, which power tries to bury. Thus, counter-information must pass into the hands of society by any means we can provide, and organization must be an active part of this process.

Obviously, we do not perceive society as a static, irrevocable, and indivisible subject, but as a living organism where different relationships, dynamics, and reflexes develop. So, while on one hand we strengthen the libertarian characteristics within it, on the other hand, we try to act as a barrier against fascist and conservative logics. We must not leave space for fascism and the intolerance of conservatism to take root in society. Being antisocial formations, they pollute the social fabric, turning its cells against themselves. These ideologies easily find ground due to their simplistic logic and narratives about a glorious past, a combination that acts as a pressure relief valve for class hatred, always finding the most suitable target for the system, thus the most vulnerable, for cannibalization, namely migrants, LGBT+ individuals, etc.

Thus, we strive for our counter-information to be inclusive both in its transmission methods and in its networking approaches. Our class origin will always find us in a position of weakness against the dominant media, so we must learn to operate with what we have while simultaneously trying as an anarchist organization to find new communication methods that transcend the objective conditions.

Our means must be knowledgeable about every piece of information they circulate, in which languages it should be communicated, and with what tone. Grounding counter-information in everyday life and studying its response is something we must always keep in mind.

Another axis that must exist in anarchist counter-information is the ethics with which we communicate it. Misinformation and deception cannot be characteristics of our means. These are state tools and are based on the relationship between society and power. Thus, honesty, the non-concealment of data, and the position from which we communicate are important. While the information may have diplomatic and informative character, anarchist ideas must be consistent and clear within it.

In this context, communication channels and the means we use come into play. A medium can be anything, from a slogan on a wall to a pirate radio station. The means are always in relation to whom you are addressing and what the specific purpose is. We do not expect our means to have any civil legitimacy; historically, we can see that power criminalizes anything that can function antagonistically towards it

Counter-information is a means of struggle; if it does not fulfill its purpose, then it is useless. We do not do something just for the sake of doing it; we do it because we believe it has a reason for existence. Thus, counter-information and its means, if they do not bring the results we expect, must be re-evaluated. Many times, the medium itself is the message. That is, if the communication of a piece of information has a clear target, then we can use that target to communicate our message.

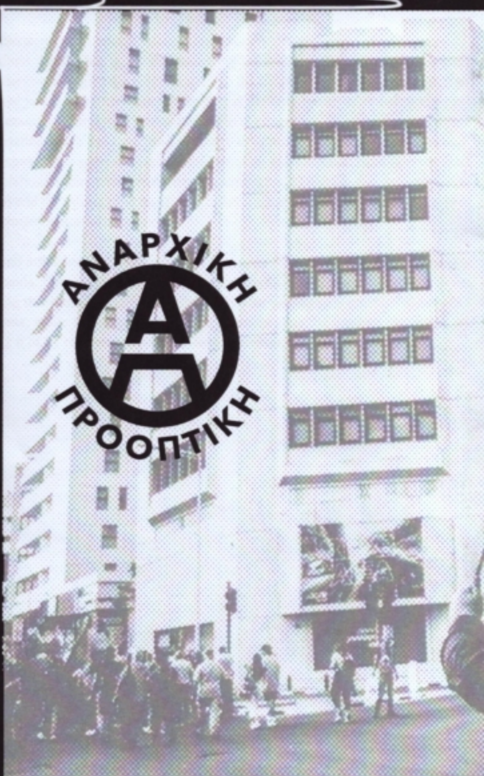
We can divide counter-information into two types: active and passive, always interrelated with one another, especially in conditions of intense social mobility. Active counter-information is that which has immediacy and often involves risk. Its main characteristic is direct action. On one hand, it aims to highlight the target and give visibility to the information itself, and on the other, to challenge power itself by promoting the very means of direct action.

Passive counter-information deals with sharing ideas and information, from tactics to theories or analyses of current social situations. Passive propaganda tends to be associated with alternative information media due to the alignment of its goals. However, its difference is that passive propaganda is structured in such a way that it can be used for practical and educational purposes—how to create something, how to plant something, what to do in a specific situation, etc.

The spread of the internet has shown us that it is a very useful tool for organizing from below and for bringing to the forefront what the state media will not present. However, we must keep in mind the tools we have at our disposal in the physical space—posters, graffiti, art, videos, radio, banners—all of these can amplify our voice. Propaganda that does not take on a physical form and existence and remains confined to cyberspace has a ceiling of activity and will never be able to take the form of real resistance.

It is important to understand that counter-information not only disseminates information in society but also the medium itself. That is, by disseminating information through multiple means depending on the purpose, we also give the medium itself to the people. The essence of counter-information is not to create just a specialized committee that is the only means of disseminating information, but to make counter-information accessible and to use every means at our disposal while simultaneously expropriating space and time from authority to improve counter-information itself. This means that from expropriated sprays to expropriated printing machines and from interventions in radio and television stations to pirate radios, the issue is to understand that counter-information is a living process that, beyond the information itself, also disseminates the very questioning of power through the act of realizing counter-information.

Information moves and influences the construction of tomorrow. That is why those in power also have their own propaganda. Often, the information war transforms into a war of symbols on the streets. This is something that must be addressed reflectively. Our propaganda must be widespread and present on the streets, while the propaganda of the powerful must be ensured that it has no space, either by stealing it or by replacing it with our own wherever we find it to eliminate it.


ΑΝΑΡΧΙΚΗ
ΠΡΟΟΠΤΙΚΗ